



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

be said that the "superstition of subjective categories" has been entirely discarded?

LUCIUS HOPKINS MILLER.

PRINCETON UNIVERSITY.

REVIEWS AND ABSTRACTS OF LITERATURE

Is Conscience an Emotion? HASTINGS RASHDALL. Boston and New York: Houghton Mifflin Company. 1914. Pp. 200.

This book is made up of three lectures, delivered as the West Lectures, at the Leland Stanford Junior University. The lectures were not written for the erudite student of ethics, but they aim to make certain problems clear to the ordinary intelligent reader. In this Mr. Rashdall is successful, for the lectures are clear and concise, and bring out his points in an interesting and entertaining way.

In the first lecture, Mr. Rashdall assumes that we have moral judgments, that we attach distinctive meaning to the terms "right" and "wrong." The question to be discussed is whether our moral judgments are the work of Reason, and so objectively valid, or whether they may be ultimately reduced to any kind of feeling or emotion or "moral sense."

Let no one think that this is an idle question, that as long as we do know the difference between right and wrong, it does not much matter how we know it, that a rose by any other name would smell as sweet. Mr. Rashdall warns us that our beliefs and destinies, our faith in God, and our hopes of immortality, are bound up with the way in which we answer this question. With this warning in our ears, we sit up and pay attention to the lecture.

Mr. Rashdall gives a brief history of the way different men have answered this question—Hobbes, Locke, Hutcheson, and Hume. Hume brought out the real meaning of the "moral sense" school, started by Hutcheson, and Hume represents its logical outcome. He says that morality is simply another name for the fact of social approbation. Such a theory, reducing morality to mere feeling, has no place for an absolute ought and for ethical objectivity. For men may differ in what excites approbation as they differ in any sense judgment. But, asks Mr. Rashdall, is this so; can morality be reduced to a matter of taste? Have we not got in our minds an idea of "ought"? And this "consciousness of an objective ought" must be derived from the intellectual part of our nature. "No mere emotion could give one such an idea." "If you ask, 'how am I to tell that the notion of duty is not mere emotion in disguise?' . . . I reply, 'How do you know that the multiplication table is not the same thing as a feeling of acquisitiveness?'" . . . "What reason have you for supposing that the judgment $2 + 2 = 4$ may not be a subjective illusion, or that two straight lines can not enclose a space? We have no reason for believing anything, except the fact that we can not help believing it. If the notion of duty is as inexpugnable a notion of the human mind as the

notion of quantity or cause or substance or the like, we have every reason that we can possibly have for believing in its objective validity."

In conclusion, Mr. Rashdall reiterates that there are self-evident moral judgments and that these are intellectual judgments of universal validity. "Moral consciousness is no mere sense or emotion, but a particular activity of that self-same Reason, the validity of which is presupposed by all our knowledge."

Some readers may feel that this discussion is behind the times, that it should be gently laid away in a drawer full of old lavender, that "moral reason" and "moral sense" are both obsolete terms. So in the second and third lectures, Mr. Rashdall takes up the more modern ethical theories of evolutionary or naturalistic moralists like Professor Westermarck and Dr. McDougall, and of pragmatists like William James, and endeavors to show that for all their up-to-dateness they are really voicing the same old theory of what may be comprehensively called "Emotionalism in Ethics." In the second lecture called "The Morality of Savages," Mr. Rashdall deals with the theories of the evolutionary moralists, and his criticism is interesting and to the point.

Mr. Rashdall says that the older moral sense school believed in a simple distinctive feeling of approbation, a specific feeling. Modern writers deny this, and treat the moral consciousness as a complex of many different feelings and emotions and base their conclusions on a wide survey of the evolution of morality out of the non-moral consciousness of the animals, and the imperfectly moral consciousness of savages.

According to Dr. McDougall certain instincts have played a large part in the evolution of morality. This is true, and anthropology is unquestionably the trump card of emotional moralists. But the stubborn question remains, "Is there anything in the idea of right and wrong which is not mere emotion?" That most of the savage's actual morality can be explained upon the emotional view is conceded by Mr. Rashdall. He even admits that quite possibly the whole of it might be so explained. "Indeed if we only go low enough in the scale of evolution, such an admission is inevitable. Nobody contends for the existence of a category of duty or of absolute value in the dog or even in the monkey."

The question may be asked then what reason is there for supposing that this is not so with the developed morality of civilized man? Mr. Rashdall answers that "the existence of a distinct category of moral obligation or value, must be a matter of immediate consciousness. I know by immediate introspection that I can form these judgments of value." And if one asks what reason we have for believing them to be valid, Mr. Rashdall again appeals to the willing, but overworked multiplication table. We have as much reason for believing them to be objectively valid as for believing that $2 \times 2 = 4$. Because these moral judgments did not exist in the animal and existed very imperfectly in the savage, there is no reason for questioning their validity now. The validity of a notion is not affected because it had a beginning in time. "If Socrates had been the first man who ever definitely conceived the idea of duty, that would not alter the fact that such a notion did exist in the mind of Socrates, and in many men since

Socrates." "The notion of duty if it exists in the developed human intellect of to-day, is not shown to be invalid because our ancestors—human, sub-human, or animal—had it not, any more than the validity of the multiplication table is affected by the discovery that some savages can not count more than five." Mr. Rashdall finds the analogy of other intellectual notions such as quantity, quality, substance, to be helpful. For since in the mind of the savage there is great confusion of these categories, and it is only gradually that they become clear, so it is not strange that there should be a gradual transition from a vague emotional morality to a rational morality.

Although morality never becomes purely rational, yet it always has in it a concept of the right or good, which can not be resolved into any kind of emotion. And this idea of an intrinsic higher and lower, right and wrong, dominates even the ideas of those who like Westermarck deny its validity most strenuously. Even Westermarck believes his own idea of life to be higher than that of the savage, though according to his theories, he has no right to do this.

Mr. Rashdall concludes this lecture by saying that the denial of validity to the idea of duty has a strong tendency to impair its practical influence, and it is therefore a matter of great practical as well as intellectual importance to reject the emotional theory of ethics.

In the first two lectures Mr. Rashdall has tried to show that there is such a thing as a judgment of value, "a distinct intellectual act by which we pronounce something good or bad." In the third lecture entitled "Value or Satisfaction," he tries to make clear what is meant by the concept of "good" or "value" and he criticizes in some detail William James's attempt to identify the good with "satisfaction."

To begin with, Mr. Rashdall says it is significant that all who hold with James and other pragmatists find it impossible to "avoid introducing into their notion of satisfaction an element which really admits that intellectual concept of the good which they profess to deny." For instance, James says that everything that is demanded is by that fact a good, yet goes on to say that since conflicting demands can not be satisfied "let those prevail by whose realization the least possible number of other ideals are destroyed." He therefore demands impartiality in conduct, and is prepared to doom to non-satisfaction some of his desires for the sake of this ideal. Whence does this desire for impartiality arise? Surely from the intellect. "Mere desire *qua* desire cares nothing for impartiality." This demand is a demand of his rational nature and so is objective, for reason is the same in all men, and is objective in its deliverances.

Moreover, says Rashdall, by "demand" James does not mean what a man personally happens to want. Otherwise one would not acknowledge that that which satisfies the demands of thousands is better than that which satisfies the selfish demands of one. But by "demand" is meant that which presents itself to man's rational nature as something that ought to be desired. Thus "the inexpugnable idea of 'oughtness' reveals itself beneath all the phrases which have been carefully constructed to conceal it." "It is plain that so far as the good man's notion of 'good' can be

identified with satisfactoriness, it is what is satisfactory to an ideal self . . . that he identifies with the 'good.'" And that implies an objective standard of good which can not be got out of mere emotion, but comes from the intellectual part of man's nature. "If it be only recognized that the satisfactoriness which constitutes the meaning of 'good' is a satisfactoriness to a self which has a peculiar capacity for judging and valuing ideals there would be no harm in such language." But, concludes Mr. Rashdall, what superiority has this over the old commonplace rationalistic doctrine that "the good is that which is pronounced such by a particular and distinctive activity of that same reason or rational self from which all ultimate concepts or categories of thought are derived."

It is a pity that in these three interesting lectures the clearness of the discussion should be obscured by the constant use of the term objective, as opposed to subjective. A thing can be felt by a subject, belong to a subject, without being thereby "subjective," or without losing "objective" validity. But to Mr. Rashdall only the activity of reason has "objective validity," whatever this may mean. It would be a distinct gain to these lectures, and to all philosophical discussion if the terms subjective and objective, weighted as they are with the dust of ages, could be swept aside, and the real meaning to be expressed could be couched in less connotative words. Mr. Rashdall, too, gives the impression of attributing to man two natures, an emotional nature, from which come his feelings, likes, and dislikes, which are "subjective," and an intellectual nature from which come his moral judgments and intellectual concepts, which are "objective." He says that our moral judgments are "the work of reason." Now no one denies that morality and reason are closely connected, in fact morality might be described as the rationalization of conduct, but would it not be a truer account of the situation to describe moral approbation as one way in which a rational being reacts to his environment? Man, being rational, reacts reflectively and hence morally, to his environment. Subjective and objective are irrelevant terms.

FLORENCE CORLISS LAMONT.

ENGLEWOOD, N. J.

Mithraism. W. J. PHYTHIAN-ADAMS. Chicago: The Open Court Company. Pp. 95.

Some years ago Franz Cumont ceased to write upon Mithraism, because he had, at that time, practically exhausted the material. Since his works appeared there has been little further light thrown upon the major problem of the study—the content of the belief and the inner history. The literature dealing with the syncretistic religions of the Roman world, however, has multiplied exceedingly, and through the widened inquiry the understanding of this most interesting cult has grown somewhat. This is an exceedingly handy and well-gotten-up survey of the religion of Mithras arranged for the use of students of comparative religion; popular, clearly stated, and concise. It refrains from going afield into the general situation and thus gains in directness of presentation; but the bibliographical apparatus is singularly incomplete even for so slight a manual, and it is